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THE  
SENTIMENTS  
OF A  
Church of CHRIST,  
MEETING  
In Grey-Eagle-Street, Spittle-Fields,  
In regard to the  
Influence of FAITH;  
WITH  
An Account of Mr. C——'s Separation  
from that Church.

AND  
Some REMARKS on what he has  
lately printed.

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By WILLIAM CUDWORTH.

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*But foolish and unlearned questions avoid, knowing that they do gender strifes, 2 Tim. ii. 23.*

*For Men shall be lovers of their own selves, covetous, boasters, proud, — truce breakers, false accusers, — having a form of godliness, — ever learning, and never able to come to the knowledge of the truth. — But they shall proceed no further: for their folly shall be made manifest unto all men, Chap. iii. 2, 3, 5, 7, 9, &c.*

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L O N D O N:

Printed in the Year MDCCXLVIII.

SENTIMENT

CHURCH OF CHRIST

MEETING

IN THE CITY OF NEW YORK

ON THE 10TH DAY OF

SEPTEMBER OF 1841

AN ACCOUNT OF THE

PROCEEDINGS

AND

OF THE CHURCH OF CHRIST

IN THE CITY OF NEW YORK

AS A RESULT OF THE

PROCEEDINGS OF THE

CHURCH OF CHRIST

IN THE CITY OF NEW YORK

ON THE 10TH DAY OF

SEPTEMBER OF 1841

AND C. M.

NEW YORK: 1841.

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T H E  
SENTIMENTS  
O F A  
Church of CHRIST, &c.

**A**S the apostle *Paul* was once obliged to declare, *that Demas had forsaken him, having loved this present world, 2 Tim. iv. 10.* and another apostle, *that Diotrophes who loved to have the prebeminence, prated against them with malicious words, &c. 3 John 9, 10.* so it is with great grief of heart, I find we are under any necessity of making known such a matter as this; therefore we have avoided it as much as possible. Mr. *C-ll-ns* being (as has appeared too evidently to us) filled with a vain-glorious aim of being *somebody*, and having the name of a people to himself, made a scandalous breach in the church of Christ; to which he had given himself up, and engaged himself in a solemn covenant. To make his case seem plausible, he has declared, “that he still maintains the full salvation of Christ, as when with us; but that he is opposed for insisting upon a believer’s life and conversation therefrom—that in this he tries every one; for if they are offended with him for this, they are under the power of the carnal mind;” and hereby tho’ he has not named us in print; yet, together with what he has insinuated by private conversation, he would have it understood, That we were offended with him for insisting upon the influence of the gospel, and condemning those who profess it, and are not influenced thereby in their lives and conversations; and so having no opportunity of real usefulness amongst us, he was obliged to withdraw: Was this the case in the least,

we might lay our hand upon our mouth, and be silent and ashamed ; but as it has been quite otherwise, that the truth as it is in Jesus, and our usefulness in communicating it, may be no way hindered thro' such false slanders, we think it necessary,

1. To shew what has been our mind in regard to this charge.

2. Give a short account of Mr. C——s's separation, and the church proceedings thereupon.

3. Make some Remarks on what he has printed.

1. What has been our mind in regard to this charge, of being against the influence of the Gospel, I think cannot better appear, than in some few quotations from what has been already printed from the beginning, to the time of his separation ; whereby I humbly conceive, it will appear evidently, that our very strict attachment to the truths we have maintained, has been founded upon a sense of the blessed influence of them where they have took place.

In the preface of the vindication of the doctrine of assurance of faith, printed in 1744, we have these words, " We thank the Lord, that to us, it is matter of experience ; we are convinced, that if, as the chief of sinners, we have not a right to say Christ is our Saviour, by virtue of the general free promise of the gospel, we have no means, or strength to walk with God, and that by *believing only, we receive life thro' his name* ; and we are persuaded, that there is no truth more certain, than that of believing Christ to be our Saviour, and finding eternal life thereby. No man does this, but immediately he possesses an unspeakable liberty in his soul, to walk and live to God. This the scripture declares *John vii. 38, 39. He that believeth on me, as the scriptures have said, out of his belly shall flow rivers of living water. But this he spake of the spirit, which they that believe on him should receive.*

If Christ promises to heal, he will give that physick which shall effectually help us, if he had thought the doctrine of grace would have hurt men, he would never have commanded it to be preached, if he had thought the doctrine of grace would only have opened



a door to libertinism and licentiousness, he would not have given his apostles commission to preach the gospel to every creature. Though men in their *carnal Apprehension*, think there is danger in the medicines of Christ, those who have had experience of him, can assure you that he is a matchless physician: there is no danger in that which he gives, *Simpson's* 3d. Sermon, Page 72." This faith of our free justification, and this walking in the steps of our father *Abraham*, causeth us infallibly to walk in the steps of the works of our father *Abraham*, whereby like *Abraham*, without the law of the ten commandments, we walk holily, soberly and righteously in all God's commandments declaratively to manward, being zealous of good works, *Tit. ii. 11, 12, 13, &c.* By all this it is clear, that the practice and preaching, and books of such ministers are exceeding bad and dangerous, as by a preposterous zeal of works and well-doings, speak little or nothing of faith, of free justification; thinking by the dead faith, it is an easy matter to walk in the steps of the faith of *Abraham*, but that all the hardness lieth in workings and well-doings; and therefore, do call for a good life, and the doing of all holy duties zealously, but preposterously, before the people be sure by *comfort and joy of free justification*, that they walk in the steps of the faith of our father *Abraham*: such ministers I say, instead of making people the true children of *Abraham*, of the free woman, *Sarah*, do make them bastard children of the bond woman, *Hagar*, &c. Instead of making them walk in the true good works of *Abraham*, they make them at the best, but to walk in the seeming good works of the devouter sort of scribes and pharisees; that is, in a legal, bastard sanctification, which is of high esteem and beauty amongst men, but is filthy abomination in the sight of God—Because we bring forth a true godly life, only for and by the joy and excellency of free justification, not carnally, but rightly understood and embraced," *Abraham's* steps of faith, page 8. 9, 10.

"*I. R.* How is it you say that a minister ought to preach nothing but believe, believe? and that to tell men of doing any thing is preaching the law.

G. R. Here you widely mistake us, we affirm constantly, that they which have believed, should be careful to maintain good works. — 1st dialogue, page 7.

I. R. Then you allow, that whoever has true faith, is holy in heart and life.

G. R. That is also true—The *effect* of true faith, is my love to God and man, but the *support* of true faith is God's love to me, manifested in the blood of Christ and *free promise* of God." Dialogue, page 9.

"My love to God, or my holiness, wants a continual cause to produce it, or else it would decay or wear out; that which continually produces my love to God, is a discovery of his love to me, and of my perfection in him, or Christ dwelling in my heart by faith." Dialogue 2. page 12, 13.

"All believers (when in their right mind) seek to live to the glory of God, and serve him in holiness and righteousness without fear all the days of their lives, *Luke i. 74, 75.* and bear the image of Christ, (whom they have put on by faith) in life and conversation amongst men," page 14.

"The true believer having by this true faith, a consciousness of the true love of Christ towards him, it only and infallibly inflames his heart with a true love of Christ again, and of God in Christ, and of his whole church, and of every child of God in particular; which true love constrains the believer not only to do his vocation diligently, and so with *David*, to serve his generation faithfully; but also, it constrains him to break off from, and mortify all sin, and ungodly conversation, and walk freely, cheerfully, sincerely, and zealously, in all God's will and commandments." *Discovery of the most dangerous dead faith*," page 53.

I might quote a number of places more, as full to the purpose, but these are sufficient to shew that we not only speak of *what power the gospel SHOULD have*, and *how believers SHOULD walk*, but what power the gospel *actually has* on the minds of them who receive it, and how believers do walk *as influenced thereby*; knowing that a contrary inclination cannot flow from this principle; nevertheless, as in water there may be  
both

both heat and cold, (cold from its own nature, heat from an *exterior* agent;) so in him that is partaker of Christ by faith, there is a nature as prone to evil as it was before, and our apprehension and enjoyment of Christ, and his perfection in this life, is only by Faith, and our strength and influence herefrom, rises or falls, according to the sense, or realizing apprehension we have of it upon our minds; hence we are exhorted to *put on the whole armour of God, that we may be able to stand in the evil day*, Eph 6. 13. *to walk in the spirit, that we may not fulfil the lusts of the flesh*, Gal. 5. 16.

We are ashamed that we bring forth so little fruit, from so excellent a principle, *as Christ in us the hope of glory*, Col. 1. 27. but are thankful, that according to our measure of the gift of Christ, we are enabled to bring forth what we do. We praise him that he worketh in us any thing that is well-pleasing in his sight, thro' the knowledge of himself, and his free and full salvation, and that he is graciously pleased to accept of that fruit (as fruit, tho' not as the ground of acceptance of our person) which we are enabled to bring forth, according to the measure of our faith, blotting out our transgressions in his most precious blood, and presenting us blameless before the throne in himself, both in our persons and fruit. And this thro' his grace, we are determined, not to attempt to walk in any other way to do better, because we are assur'd, that by this manner of walking in him, that the Lord will be our strength; and that children that venture on their feet beyond their strength, have many a fall; and tho' we cannot do the things that we would (as the apostle says, *Gal. v. 17.*) yet we are still to walk in the spirit, and not diminish our confidence, knowing that the weakness of our faith, (and not the strength or confidence of it) hindereth its fruitfulness; and remembering that when this frame of nature, which we received from the first *Adam*, is dissolved by death, we shall be perfectly freed therefrom, and shall enjoy our Christ, and all our spiritual blessings in him in a perfect measure; in the mean time, the most we can expect in  
this

this life, is only to enjoy them as far as we enjoy Christ himself by faith.

I would also remark, that among them that profess to be believers, there have been, and are too many false and corrupt hypocrites; and that the infirmities of believers are visible to all, while their influences and principles, whereby they differ from others are invisible, *the king's daughter is all glorious within*, and too many, thro' their not exercising their holy faith, duly, and properly, do give just occasion of offence; which on many accounts, is a matter to be bewailed; and when we find this is the case, we can only withdraw ourselves from such, if we can't remedy it, till they are brought into their right mind.

2. I would now proceed to give a short Account of Mr. C——s's separation, and the church proceeding thereupon.

Mr. C——, had professed to receive the truths in which we are united, a considerable time before we united together; during which time, he was a pretty constant hearer at *Fetter Lane*; he afterwards came under the preaching at *Peter's Yard, Castle Street*: informed us that he had been an exceeding great hypocrite among those of the *Tabernacle*, and others that used to go to *Fetter Lane*; that he put on a humble form of outward behaviour, as tho' he could hardly look up or speak, on purpose to recommend himself to their esteem; that he was exceeding miserable while thus, tho' he pretended to be exceeding happy; that he did now see and enjoy the true liberty of the gospel, and was heartily willing to be one with us, as one whose eyes the Lord had opened.\*—He joined us, and after the opening of the *French Church*, was admitted to preach

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\* I insert this particular, because since he left us, he has expressed much the same of himself in regard to his being with us; that he was so, is to himself, and no real reproach to the *Tabernacle*, *Fetter Lane*, or us; he hath deceived us, and not we him, and unless he was to behave to us, as persons whom he had so deceived, we have no reason to think him another man yet.

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at vacant opportunities, we continued together near two Years, when a dissatisfaction arose about some matters of order, and some members broke off from us, among whom were those that had the management of outward matters, and the power of the places in their own hands; this made the case particularly distressing. Mr. C——, all this while professed great stedfastness, and in a letter to one of the members, expressed himself in these words, “ I have not had opportunity to call and see you, tho’ I wanted it much, in the matters that have happened in the church; I assure you, you have had brother *Cudworth* represented very basely, his actings, I am persuaded, is for the good of the whole, and this all must be obliged to confess, if not now, they must in the end, his aim is for all to go on in love to the glory of our Saviour, and he wants to usurp no authority but what becomes every one to shew; I hope you will not listen to those that are indeed his enemies; and Mr. —— is at the bottom of all to make a party.” — This Letter I knew nothing of till after he had made his break from the church sometime, when the person it was sent to let me see it, in a surprize he should act as he did by one of whom he had given such a character so very lately.

*June 8, 1747*, being the *Monday* after our members broke of, we assembled together, and entered into the following solemn covenant.

“ We whose names are underwritten, conceiving that the voice of the late dispensation calls for a more strict adhering to one another, in all those things which are agreeable to our Saviour’s mind and will, do determine in the strength of Our Lord Jesus Christ, to answer the Call in the following manner.

I. That we heartily agree to put one another in daily remembrance of the following particulars, relating to christian practice, as shewing the use and excellency of church fellowship rightly observed.

1. That tho’ we have put on Christ as our wisdom, and righteousness, sanctification and redemption, and are thus complete in him; yet we find our selves while in this world, encompassed about with like passions, frailties and infirmities with other men.

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2. That the knowledge of this salvation thro' faith in the blood of Christ, affords us sufficient strength to escape the pollutions that are in the world, and it is the will of God our Saviour, that we should make use of this strength in our life and conversation, and be a peculiar people unto him, zealous of good works, and not use our liberty as an occasion to the flesh.

3. That there is no one part of christian practice more our business than another; but as all is equally the will of God, so all is equally the object of our practice; it becomes us therefore, and is our reasonable service, to yield our bodies, spirits, time, gifts, &c. as instruments devoted to his glory.

4. That it is necessary Christian practice in all things be our intention, or it will never come into execution; and also that these intentions, be put under certain rules (such as those we already have) or else the best intentions are liable to be frustrated.

II. That we heartily agree to drop all matters in debate, and concern our selves with the faults of no persons, or things therein concerned; seeing we have fully signified our minds already, and our Brethren will not acquiesce in it; and also believing that our Saviour calls us to no farther contention about the matter, but to peace and unity among our selves.

III. That we heartily agree to adhere to what we have already agreed to in the articles and intentions, church book, &c. (until we see reason to alter any thing) and that we unite as tho' we had never began together before, in a more strict adherence to the following particulars, and hereby set an example to the rest of our brethren.

1. That we do not suffer sin upon our brother, but admonish and exhort one another in love, with a spirit to gain from the evil, and keep close to our Lord's directions, *Mat. xviii. 15, 16, 17.* in such case.

2. That we oppose and condemn the spirit of accusation wherever we find it, knowing the spirit of the accuser of the brethren, is the spirit of satan; so if we find the attempt of any be more to accuse a brother than to gain

gain him, such proceeding is to be rejected.

3. That we be not impatient of reproof our selves, no more than careless of administering it to others, but confess our faults one to another, and pray for one another, and never make our brother's being in fault in any thing an excuse for our not acknowledging ours : but after that our own matters are intirely done with, and we are found to be either not in fault, or to have acknowledged our fault, that then, and not till then, if we conceive it needful to gain our brother from any thing wrong we speak to him of it.

4. That all personal reflections of one another be avoided, that we speak against things we conceive wrong, rather than against persons.

5. That we be not captious of one another's words, regarding that scripture which condemns the making a man an offender for a word, and the other which speaks against strifes of words, and therefore allow every brother to explain his meaning if it is not understood, and endeavour to understand it well, before we begin to find fault.

6. That in case of contrary walking, when private Methods have proved ineffectual, it be always decided by the church ; and that in all church determinations, we manifest our love and unity in submitting our selves to our brethren, when they are the greater number, and the dropping the affair, would be granting our minds in opposition to our brethren, and so giving matter of offence to them ; and that we always keep strictly to this, that the church be not hindered in determining her affairs.

7. That as we have enlisted our selves under the glorious banner of the great captain of our salvation, that we may answer the proper ends of joining together in holy fellowship, we do henceforth determine, and solemnly in the presence of our God declare, that as the Lord shall help us, we purpose, being strictly observant of the above-mentioned particulars, and that we forsake not the assembling our selves together, as the manner of some is, but be constant as possible in our attendance, and keep up strict fellowship one with another, that we  
may

may stir up, and provoke one another to love and to good works."

To this covenant agreement Mr. C——s, most heartily joined, and his name was subscribed to it accordingly.

About 10 or 12 days after this, when we were not able to resist him, Mr. C——s, notwithstanding his solemn engagement, took this opportunity of establishing a society, as his own, as he termed it; and having privately prepared a little party ready among some few hearers, he accordingly sent me a letter, in which (among some pretended complaints of things past and over before our covenant) he signified, "That he had expected, that when the capacities of the church were such, as it could be afforded, he might be *entirely taken off from his business*, and as he did not discover this likely to come to pass, he was minded to part."—I conversed with him after the receipt of this letter, and besought him to consider the cause of Christ, in which we were engaged, and that if his view was to have a people or maintenance (sorry views for one that professes Christ) he could not have them, if there was no such thing for him, and desired him to be content;—he told me he might then wait seven years; at last I begged of him to make his proposals, and for unity sake, I would agree with them, if possible. Accordingly the next night he brought his proposals. "To establish a society as his own, and that I labour to propagate it as much as possible, by recommending people to him, and sometimes preaching for him. That I admit *him* to represent *this* as *my whole mind*, that *I propose* of my own free will and consent that he should have a people, under his care, and that I would heartily join with them in the support thereof, to the utmost of my power. That I inform *his friends* when he preaches, that they might follow to hear *him*, as those that think him appointed of God over them." These proposals seemed to me full of pride, conceit, and vain glory, and the opportunity he took for these things, a time of such distress, as endangered our being broke to pieces in case we did not comply. I made some proposals for unity, agreeable to good order  
and



and free from selfish views ;\* but he was very peremptory in his own matter ; at length it was agreed to propose it to the church, that when the preaching places were settled, whether those we were in, or some others, that he should have the opportunity to gather a society. With much difficulty the church agreed to it to prevent a further breach, lest we should become a reproach before our enemies ; but this confinement (*till the preaching places were settled*) not answering to his purpose, and imagining, no doubt, we should not be able to stand together, if he went from us, considering the distress we was in, began his separation the Lord's day following. And finding after some time, *Wapping* too far out of the way to answer his purpose, took the place he is now in. The church in regard to his breaking a solemn covenant, and evading it by saying, he intended to keep it with those he had got to join him — Assigning to another, a reason for so doing, which was proved a falsehood to his face by three or four witnesses ; signifying to another in a letter, his want of a people to better his circumstances, and sparing no means, fair or foul, to accomplish it ; falling into his † old vice, of speaking bad of one to get in favour with another, & vice

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\* Such as, *that he abide a member with us, and Wapping be considered as his labour, until there be a church regularly united, and he in a regular manner have a dismissal from us to them. That in the mean time he diligently labour with me in settling and keeping good order amongst us, and that I in the same manner assist him in regard to Wapping, and that in all respects we endeavour to obtain and maintain such a union, as tho' we were but one family.*

† *We call it his old vice, because when he was with us, he made a confession in these words ; ' And now I confess, that when I was at T—————cle, and used ' to go gossiping about among the brethren and sisters ; ' it is unknown the many lies I told wilfully, to get in ' favour with one, speaking bad of another, & vice ' versa ;' and signified, that this was the sin that most easily beset him.*

*versa*—Mimicking others in the same manner he had confessed to us he used to play the hypocrite in, and had professed since to abhor—Unjust proceedings as to outward matters—and not coming to the light upon the church's request, whereby he would have had opportunity of clearing himself, had he been capable of it\*. The church being assembled together in the name of the Lord Jesus Christ, cut him off, as the only ordinance left them in such a case. Hence it is plain, they did not cut him off or reject him for asserting the proper influences of faith in our Lord Jesus; for this we desire may be made known more and more, not only in word, but in experience. They did not cut him off for being either under law or gospel; for we did not conceive him to be so much under either, as a hypocritical false spirit, mimicking the word, phrases and gestures of others, in order to seem somewhat in the eyes of people taken with such things; and conceiving him from hence, and the particulars above mentioned, to have neither the truth at heart, nor honesty in practice, as such dealt with him agreeable to the mind of Christ, most conscientiously abstaining from eating and drinking with him, 1 Cor. v. 10, 11. Nevertheless, we would continue to love his person, and pray for his recovery, warning him whenever we meet him, by charging his evil upon him, firmly believing these are the greatest testimonies of love that can be shewn to him under such circumstances, being assured that such carriages towards him, conscientiously practised in faith and love, will be blessed in answering the end of such his ordinance†.

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\* *All these charges, and what has been before mentioned, are now to be undeniably proved from his own band, the church-book, and a number of witnesses.*

† Since I wrote this, I received a letter from Mr. C—, signifying, “That he had seen my copy at the  
“ printer's, that the things therein contained were of  
“ too private a nature to be exposed; that he must  
“ write to clear himself, and that this must be of great  
“ hurt

We have reason to bless the Lord for the good he hath brought out of this matter, in that we have ever  
B 2 since

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"hurt to the cause in general, &c." To which I sent the following answer.

Mr. C——,

I Received yours, and wish with all my heart I could remedy the evils you have occasioned in a private way ; but I am at present under a necessity of shewing the real reasons of your separation, from your privately and publickly insinuating false ones. You say there are several matters of too private a nature to be exposed, and threaten an answer. As the things are true which I declare in relation to your proceedings, what can you answer against the plain evidence of your own handwriting, the church-book, and a number of witnesses ? *If you are capable of clearing yourself, it shall prevent my printing,* and if you are not able to do it privately, you will never be able to do it publickly. You know that all means has been used to bring you to the most private hearing, but you have shunned coming to the light. You say, *It will be of great hurt to the cause.* I cannot but observe you are determined to print, if I do, let it hurt the cause as it will, and would not submit to private methods of decision ; and yet you would not have me print, because it will hurt the cause. I should be glad to find your cause the same as mine. I am quite willing to meet with you, and if the same end can be answered by other means than printing, it will be very agreeable to,

Yours,

W. CUDWORTH:

This opportunity, as well as another I gave him before I received his letter, he has declined ; and what can be done more with him ? Sure he cannot but own this is dealing lovingly, candidly, and fairly, and not like any *that seek occasion* against him ; God forbid we should, and could he have been quiet, with confessing his own mistakes, delusions and hypocrisies, without making use of this as a means to bring an odium upon our liberty in Christ, this had never been drawn from us.

since enjoyed such unity and harmony as we were strangers to before; and from hence it is plain to us, that while our members continue to have no views but to enjoy and make known to others that compleat salvation in Christ, which is the soul's chief good, we are kept from evils into which others are involved. May the Lord ever keep us of this mind.

I would now make some remarks on what he has printed, which has been in general filled with reflections upon somebody, whom he takes care to represent as very deserving of them. We know undoubtedly, by several circumstances, that these reflections and representations are chiefly designed for us, in order to countenance himself in his wicked and hypocritical proceedings; when we have signified this, the answer has been, *If it fits you, take it*. We reply, It does not fit us, as appears by what has been above mentioned, but yet we take it as designed for us. We know he had great hopes of success by this method, that it would please a number of people, and be the thing they wanted; for it is to be lamented, that slander and calumny, and evil speaking, has prevail'd among many of the religious professors of this day; so to the credit of the calumniator, that it has been esteemed a virtue rather than a vice, and a snake of the head, pronounced with, "I fear they are not right in their hearts" has pass'd current with many for sufficient evidence; tho' the calumniators would be put to the blush and utmost confusion to produce a real foundation for such a surmise. This he informed us he was sensible of before, and was what made him speak ill of one, to get in favour with another, and *vice versa*; but I hope and believe in due time, a true and undissembled charity with many, will get the better of all such evils.

zd. He insists more upon a believer's feeling the spirit, and being influenced thereby, than he does of the necessity of being believers, and living by the faith of the Son of God, that they may have the indwelling of the spirit, and be influenced thereby: And in this he seems to be led by the deadness of his own spirit, as to the real influence of the spirit of God, from a sense of a compleat salvation through Christ, enjoyed by faith; for  
every



every man will praise the bridge he goes over, and thus by their words ye shall know them as well as by their works. Was he to experience the peace, joy, strength, and influence that comes by continually and directly believing and realizing the salvation of Christ to his own soul in particular, we should not find the language of what he has printed a meer cry of, be ye warmed and filled, ye ought to be warmed and filled, it will not do unless you are warmed and filled, &c. But his language would be, This is the cloathing, my friends, *this* will warm you, this is the food, *this* will fill you undoubtedly; eat then, and be satisfied with the fulness of God's house. He says, he allows the full Salvation of Christ alone, and that he does not differ in judgment or opinion from what he formerly expressed; but alas! what is a general, dead, naked assent to the doctrine of Christ as true, where there is not a relish of it as good; yea, such a relish as shall make the language of the heart, "Herein would I live, herein would I die, hereon would I dwell my thoughts and affections to the withering and consumption of all the painted beauties of this world, unto the crucifying all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate embraces."

3. Mr. C— seems to make the difference between notional faith and true faith only in the effects, in p. 15, of his 2d dialogue; it is true they widely differ in the effects, but the main difference is in the object\*. It is certain a believer in the exercise of *justifying faith*, does BELIEVE something with reference to his own salvation, upon the ground of God's *faithfulness* in the promise; that no other person whatsoever does or can believe, and that is, "That now Christ is and will be a saviour to him, that whatsoever he did for the redemption of mankind, he did it for him, and that he shall have eternal life and salvation by him".—This is the real difference, other differences in effects do depend upon this difference in the cause; there may be a strict and righteous life as well as a careless profane one, produced where this is not believed; but there can be neither false

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\* See *Vindication of Assurance of Faith*, p. 26.

seeming good fruit, nor bad and corrupt fruit produced by the faith above mentioned.

4. Again, in describing the natural man's attainment, p. 20, he has not gone far enough; his distinction is, "In one manner of receiving the one receives the *truths* of the gospel, but the other *truly* receives them". The main difference I conceive lies here: The one receives only the truths of the gospel *as truths*, and the other *besides*, and from the *influence* of those *truths* upon his mind receives *Christ himself*, as given and conveyed therein to him in particular; and hence *Christ is said to dwell in our hearts by faith*; and to as many as *received him*, to them gave he power to become the sons of God; and I conceive nothing short of this receiving Christ himself by faith can distinguish us from natural men.

These words in p. 20. "*I wonder you don't establish a church*", seems to mistake the nature of a church, as tho' it was in his power to establish it. A church is a congregation of faithful men by mutual consent, giving themselves up to the Lord, and then to one another, by the will of God to walk together in all gospel order and ordinances, and not something that one man can establish upon his pleasure; and a church being thus gathered together, as *Luther* says, "We tell our Lord God plainly, if he will have his church then, he must look how to maintain and defend it, for we can neither uphold nor protect it; and if in case we should, or were able to defend it; we should become the proudest asses under heaven. But God saith, I say it, I do it; it is God only that speaketh, and doth what he pleases."

But it is to be feared the great I is not yet killed with Mr. C——; for we find, p. 21. "Those that I judge proper, and are teachable; whatever I think will be a blessing to such hearts, I take care to let them enjoy; and whatever may be hurtful to any, it is best keep from them."

In page 26 he begins to advance some peculiar notions as follows.

"I believe when a church of our Saviour, as before describ'd, offer up the little ones to the Lord in baptism,

“ tism, in faith, that the children receive a particular  
 “ blessing in their hearts from the Lord”.

“ E. When do you think this blessing is conferred  
 “ on the children? ”

“ L. On their being dipped in the water ”. We may fancy what we please, but belief is a persuasion grounded upon testimony. What ground is there for this belief, or rather fancy, since no child remembers any such thing, and we have no revelation of it in the word of God? Whence did the revelation of this mystery arise? He tells us, that he is caused to be of this mind from knowing, that the Lord has felt their infant state, want of understanding, been circumcised, and manifested his particular regard for children when he was upon earth, and that *John Baptist* leaped in the womb at the salutation of *Mary*. All this is very true; but what is this to the purpose? This has not the least shadow of a ground for that supposition, that a child upon being dipped in the water, shall receive a particular blessing in its heart from the Lord. There is not one fancy in all the popish legends, but may be as easily inferred as this. Further, he tells us the Holy Ghost dwells in this water, in which the child is dipped, in a most particular manner. Now I would ask, does not this notion make way for a popish superstitious regard of this water? Should we wonder, after this, if we should hear of this water being bottled up for performing cures, and have another dialogue published concerning its virtues; but further, says he, p. 27. “ E. And do you think a child so given  
 “ up to the Lord, by those that truly know him, will  
 “ be saved? ”

L. “ Yes undoubtedly—tho’ upon its growing up we  
 “ see ever so little appearance of it”. This is a very easy method of having all our children saved; but I should be glad to have better authority for putting this matter out of doubt.

Again, says he p. 28. “ E. Do you look upon it,  
 “ (that in the bread and wine in the Lord’s supper) any  
 “ otherwise than bread and wine set apart as a sign”.

L. “ I believe our Lord’s words, This is my body,  
 “ this is my blood; we therefore sing when it is administered,  
 “ nistred, among other verses, these; “ Our

" *Our mouths*, thy body, lamb receive,

" We learn to eat the heavenly bread".

Is not this believing too much? May we not as justly believe our Saviour has got grapes growing on him, because he says, *I am the true vine*, or that he is a piece of wood, or other matter, because he says, *I am a door*.

2. Again, our Lord's words are, *This cup is the New Testament in my blood*. Are we not then, according to this, to take the cup to be the blood and not the wine?

" But yet I believe, from first to last, it is bread and " wine". *ibid*.

Then, I think, it can't be body and blood. Alas! What quibbling is here? You may as well say, that chalk can be cheese, and yet chalk at the same time; or a cork a horse, and yet a cork. If Mr. C— holds Christ to be our full salvation no faster, there is not much dependance on what he says, because he may be our full salvation, and not our full salvation at the same time.

" But that the power of God is particularly manifested in it, p. 29". The power of God does not relate to manifest contradictions. If the power of God makes the bread the real body, then it is no longer bread. The papists themselves allow this.

" That the substance and nature of bread and " wine remains in the sacrament of the Lord's supper, " even as the human nature of our Lord Jesus Christ " was united to his divine essence". *ibid*.

If the body and blood is only united to the bread and wine then, how can you believe the words literally, as you said you did? The words are, " *This is my body*; " *this cup is the New Testament in my blood*"; not, My body is in or united to this bread; my blood is in or united to this cup. " And that the faithful spiritually eat the flesh and drink the blood of Christ". *ib*.

If you mean no more than spiritual eating by faith, you have been making a flourish, and saying nothing; since every true believer believes this; and those words, *Our mouths*, thy body, lamb receive, are not true; and as to any other eating of his body and blood, it is not necessary, since we are compleat in him, as received by faith.



Page 31. E. " Supposing they (that are retained  
 " and bound by the church) might be at a distance, and  
 " their hearts set to rights by our Saviour, and they had  
 " confessed it, and had forgiveness by him.

L. " Then we believe, that same spirit that made  
 " plain the forgiveness in their hearts, would make it  
 " plain to the church, as much as tho' the persons were  
 " present".

This is indeed something very curious, and may be of  
 use in saving the trouble of writing or expence of a let-  
 ter ; and were it not that the Apostles has cautioned us  
 against old wives fables, it might be received. Many  
 other things might be noticed ; but I would not spend too  
 much time or paper upon them : For alas ! alas ! what  
 vain unprofitable fancies are these ? Does not these  
 things minister questions rather than godly edifying which  
 is in faith, 1 *Tim.* i. 4. And, my brethren and sisters,  
 what better security can we have against such, than to  
 continue in the things we have heard and learned of  
 God ; I mean not only continue in the allowance of the  
 truth of Christ, and influences of it ; but let us daily  
 walk in Christ, and Christ in us ; by a sense of what Christ  
 is to us, that we are compleat in him, and of all the ma-  
 nifold endowments, privileges and enjoyments which we  
 partake of in Christ by faith ; also let us remember, that  
 the real use of God's ordinances is to be as so many  
 helps to a life of faith on the Son of God. Baptism as  
 often as it is administred, is God's remembrance to us, that  
 we are washed in his blood, buried and risen with him to  
 newness of life ; and that is sufficient, without the belief  
 of Mr. C——Nostrum to secure it from being a formal  
 and trifling observance. The Lord's supper is to be a  
 remembrance, and shewing forth of his death, and the  
 giving his body and blood to our use and service.  
 Church-fellowship is, that we may stir up and provoke  
 one another, by putting in remembrance of these things,  
 to love, and to good works, building one another up in  
 our most holy faith. Thus a real life of faith on Jesus,  
 and a making use of all the ordinances of God's ap-  
 pointment (as so many means or helps of exercising it)  
 is the best security against mistaken notions concerning  
 them.

them. If we are not occupied with a right use making of Christ in all his ordinances, but turn our ear from the truth, we know not how soon we may be turned to fables ; for any thing seems better than nothing.

*The Sinner's Duty ; in answer to the Question,  
What shall I do to be saved? Extracted  
from Mr. Walter Marshall's Gospel Myste-  
ry of Sanctification.*

**C**HRIST himself, with all his fullness, is united to us by faith, which is not a condition to procure a right and title to Christ, but an instrument whereby we receive him actually into our hearts, by trusting on him for all salvation freely promised to us in the gospel, p. 117.

This is the grace whereby we pass from our corrupt natural state, to a new holy state in Christ ; also from death in sin to life in righteousness, and whereby we are comforted, that so we may be established in every good word and work, p. 194.

The great end of preaching the gospel, is for the obedience of faith, *Rom. i. 5.* that so we may be brought to Christ, and all other obedience ; yea, the great end of all revealed doctrine in the whole scriptures, is to make us wise to salvation by faith that is in Christ Jesus, p. 195.

Therefore they that slight the duty of believing, and count it foolishness, do thereby slight, despise and vilify the whole counsel of God revealed in the scripture, p. 196.

The way whereby the spirit works faith in the elect, is by stirring them up to endeavour to believe ; and this is a way suitable to the means that the spirit useth, *i. e.* the exhortations, commands, and invitations of the gospel, which would be of no force, if we were not to obey them until we find faith already wrought in us ; neither can we possibly find that the spirit of God doth effectually work faith, or give strength to believe until we act it, p. 200.

There-

Therefore as soon as we know the duty of believing, we are to apply ourselves immediately to the vigorous performance of the duty; and in so doing we shall find that the spirit of Christ hath strengthened us to believe, tho' we knew not certainly that it would do it beforehand, p. 201.

We must believe on Christ before we know our election, or else we shall never know it, and shall never believe; and it is no presumption for us to trust confidently in Christ for everlasting life, before we have any good evidence of our election; because God, that cannot lie, hath made a general promise, that whosoever believeth on him shall not be ashamed, without making the least difference among them that perform this duty, *Rom. x. 11, 12.* The promise is as firm and sure to be fulfilled as any of God's decrees and purposes; and therefore it is a good and sufficient ground for our confidence, p. 203. If we believe, we shall at last be found among the number of the elect; and if we refuse to believe, we shall thereby wilfully sort ourselves among the reprobates, that stumble at the word, being disobedient, whereunto also they are appointed, *1 Pet. ii. 8.*

If God exclude you not, you must not exclude yourselves, but rather conclude peremptorily, that how vile, wicked, and unworthy soever you be, yet if you come you shall be accepted as well as any other in the world. — If they that are dead in sin cannot be saved, then all must despair and perish; for none have any spiritual life, until they receive it by believing on Christ, p. 211.

You are to believe on Christ as alone sufficient and all-sufficient for your happiness and salvation; despairing altogether of any attainment of happiness by your own wisdom, strength, works of righteousness, or any fleshly worldly confidences whatsoever: We must be as dead people to all other confidences, and account them to be *loss for Christ*, according to the example of the blessed Apostle, *Phil. iii. 3, 7, 8.* We must not be grieved, that we have nothing to trust upon besides Christ, for our salvation; but rather we are to rejoice, that we need nothing else, and that we have a sure foundation to rely upon, incomparably better than any other that can be imagined:

ed: and we must resolve to cast the burden of our souls wholly on Christ, and to seek salvation no other way, whatever becomes of us. If the cripple lay not the whole weight of his body upon a strong staff, but part of it on a rotten one, he is like to receive a fall. If the swimmer will not commit his body wholly to the water to bear him up, but catch at weeds, and struggle to feel out ground, he may sink to the bottom. Christ will be all our salvation or nothing; if we seek to be saved by any other ways, as the *Galatians* did by circumcision, *Christ will profit us nothing*, Gal. v. 2. You are also to receive Christ meely as a free gift, given to the chief of sinners, resolving that you will not perform any conditions to procure yourselves a right and title to him: but that you will come to him as a lost sinner, an ungodly creature, trusting on him that *justifieth the ungodly*; and that you will *buy him without money and without any price whatsoever*, Rom. iv. 5. If. lv. 2. Look not on your own faith or love, or any good qualifications in yourselves, as the ground of your trusting in Christ, but only to the free grace and loving kindness of God in Christ. *How excellent is thy loving kindness, O God: Therefore the children of men put their trust under the shadow of thy wings.* Ps. 37. For if you make your faith love or good qualifications to be your first and principal foundation, and you build Christ upon them, instead of building all upon Christ, you invert the order of the gospel, and Christ will profit you nothing, p. 218, 219.

We are bound by the command of God, thus to assure ourselves (of salvation) and the scripture doth sufficiently warrant us, that we shall not deceive ourselves in believing a lie; but according to our faith so shall it be to us, p. 178. It is enough that God giveth us his faithful word, that they that believe shall have it, and none else, and hath absolutely intended to fulfil his word, that none shall find it to be a lie to them, and hath joined believing and salvation together inseparably. On this ground God may justly cause the promise of this salvation to be published to all, and may justly require all to believe on him assuredly for their own salvation, p. 182.

F I N I S.



